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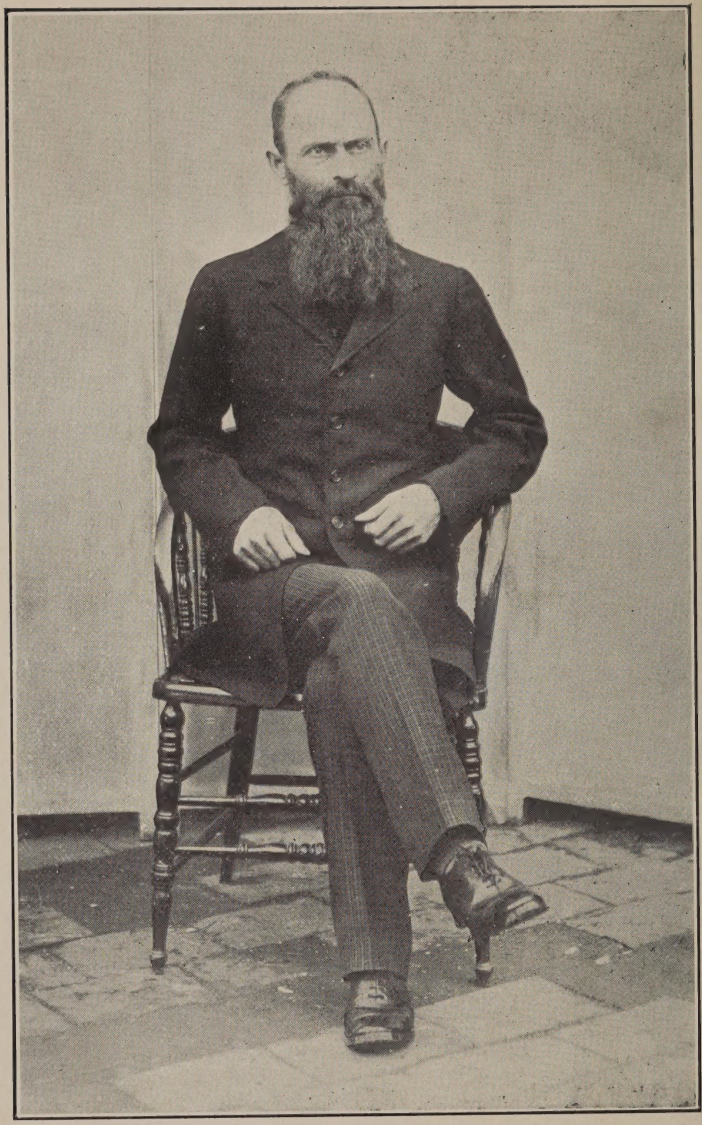
THE LIFE OF GEORGE LESLIE MACKAY OF FORMOSA.



GEORGE LESLIE MACKAY.

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George Leslie Mackay, D.D.
1844-1901

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LIFE OF GEORGE LESLIE MACKAY, D.D. 1844-1901

BY REV. R. P. MACKAY, D.D.

PARENTAGE AND EARLY YEARS.—1. *His Parents.* —In the year 1830 there settled in Oxford County, Ontario, a group of families from Sutherlandshire, in the Highlands of Scotland, who loved their Bibles, reverenced the Sabbath and were loyal to the sanctuary. The family altar was established in every home. Morning and evening were the chapter read and the psalm sung, parents and children joining heart and voice in the worship of Almighty God. These were the melancholy days in Scotland known as the "Sutherlandshire Clearances," when hundreds of tenant-farmers, as loyal and true as ever breathed on British soil, were driven from their homes to make way for sheep-farms and deer-parks. They were heroic spirits. They came to Canada, hewed out for themselves comfortable homes, and transmitted to their children that best of all legacies, a hallowed memory.

2. *Birth and Early Influences.* — George Leslie Mackay was born into one of these homes on March 21, 1844. From that one congregation of Scottish Highlanders from which he came, fifty others entered the gospel ministry and exercised gifts that had been kindled and inspired in such early and wholesome environments as these. Modern hymns were unknown

in these quarters at that time. Nor did the question of the Davidic origin of the Psalms ever arise. In the strictest and most literal sense the Bible was accepted as an inspired Book, a veritable sword from the hand of God put into the hand of man for the conquest of the world for Christ. Such was the soil from which Dr. Mackay sprang and the food upon which he was fed. It put iron into his blood and enabled him for thirty years to face the foe without a question or doubt as to the final victory. The Lord had spoken, and it was not for him to make reply. He sought implicitly to obey a command from which there is no appeal.

3. *Personal Appearance.*—He was rather under the medium height, compactly built, deep-chested and of swarthy complexion. His eagle eye was mild and benevolent except when kindled with righteous indignation, as when, for example, discussing the treatment accorded to the Chinese by so-called Christians in America. Then his intensity was unrestrained. He sometimes lost control of himself and became painfully violent. He inherited a hardy, healthy constitution, which was never weakened by irregular habits and proved capable of extraordinary endurance when severely tested, as will appear in the story of his life.

His Education.—1. About half a mile from his father's home stood what is still remembered in that neighborhood as *the old log schoolhouse.* It certainly was not an attractive building. It was small and looked as if it might have been old when it was built. The timbers were unhewn and were "chunked" with wood and clay, the floor was rough and irregular, and

the seat was the flat side of a split basswood log supported on wooden pins. The curriculum was not so elaborate as in modern schools. It consisted chiefly of the "three R's" with the addition of the Shorter Catechism, which was memorized there. The teaching was good as far as it went and was duly emphasized by the liberal use of the birch rod. The canonical leather tawse was never known in the old log schoolhouse, perhaps because wood was so plentiful and hence was easily replenished. After teaching in the public school for a time in order to earn the means with which to proceed, he began his classical studies in the Woodstock Grammar School with a view to the ministry. He afterwards took what was then known as the "Preparatory Literary Course" in Knox College, Toronto, which was regarded as the equivalent of a three years' course in the Toronto University. He never graduated in Arts. Like many other Canadian students of thirty years ago, he took his theological course in Princeton Seminary in New Jersey, attracted thither by the reputation of Dr. Charles Hodge, to whom he ever afterwards referred with deepest reverence.

2. *Habits of Study.*—The only thing memorable about him as a student was his devotion to his work. His early advantages were not such as to enable him easily to take a commanding position in the wider curriculum of a university, but the disadvantages of early training were compensated for by intense application and a determination to succeed. That habit of close, careful study was never discontinued. To the end of life, when the care and responsibilities of a whole mission were upon him, he burned the mid-

night oil. He had a passion for accurate information in every department of accessible knowledge. The readers of "From Far Formosa" will remember the large space given to the geological, zoological, botanical and ethnological history of the island. When that book was in preparation and it was suggested that these more technical chapters might be inserted as an appendix, he was surprised and could not yield to the proposal. To him they were of all chapters the most interesting. They were the field of his life study and delight. He was not only an accurate student of science, but he continued a devoted one to the end of his days; and to that in a large measure the freshness of his teaching and the unflagging interest of his students were due.

3. *Memories of his student life* in the Grammar School and at Knox College are not associated with the college quartette and ball team but with the study. They who knew him well can still recall the wiry, silent lad of serious mien, with raven hair, worn somewhat long, and rapid pace, passing rapidly to and fro day after day between boarding house and school. It was the quiet determination of a man bound to win against all odds, and win he did. He was an apostle of hard work. Dr. Livingstone's last advice to children in Scotland was, "Fear God and work hard." Mackay acted upon that principle, and he is thus an example and an inspiration to every student who wishes to make life a success in spite of obstacles.

4. After graduation at Princeton he visited Scotland and came under *the influence of Dr. Alexander Duff,* who at that time was delivering in Scottish Colleges a course of lectures on missions under the name

of Evangelistic Theology. In the veins of teacher and pupil was the throb of Highland fire, a fire consecrated to holy purposes. After the course of lectures was finished in Edinburgh, he followed his illustrious teacher to Aberdeen. Duff, seeing him present, gave this characteristic introduction to his class: "Gentlemen, here is my friend from Canada, bound for a heathen land. Show him that there are loving hearts in this Granite City." A few days later, when leaving the City of Aberdeen, Duff bade him farewell on the street with such a grip of the hand, such a look in his eye and such words of encouragement and hope as made an abiding impression on a young heart as responsive and ardent at his own. Had Duff been able to appreciate the latent possibilities of that modest, reticent youth who was just putting on his armor, he would not have been less cordial, but would have felt for the youth the reverence with which he himself was regarded.

MACKAY'S APPOINTMENT.—He was determined to go to the foreign field and offered his services to his own Church, although not with much hope of acceptance. The Presbyterian Church in Eastern Canada, known as the Maritime Provinces, had established a mission in 1848 in the New Hebrides group. Dr. John Geddie, another of the Church's heroes, was their first missionary. But those were the days before the union of the churches in Canada. In the western section of the Church there had been a Foreign Mission Committee for sixteen years, though without a foreign missionary. Some work had been done in British Columbia and on the Saskatchewan, partly among Europeans and partly among the Indians, and this was called

foreign mission work. The Committee had made attempts to found a really foreign mission, but had been unsuccessful. On one or two occasions men accepted the call of the Committee, but their Presbyteries refused to release them from congregations. The time was at hand. Mackay had offered his services and the Committee decided to recommend his appointment to the General Assembly. He received a letter to that effect when in Scotland, written by the Convenor of the Committee, the Rev. Professor MacLaren, and immediately with a bounding heart he returned to meet the Assembly. He was appointed and designated to China, although the particular quarter was left to his own decision after reaching the field.

Characteristics.—1. *Intensity in Home Agitation.* —It has been said that the power of a preacher consists chiefly in the intensity of his beliefs. The words that move men are the words of burning conviction, the whole-hearted and unwavering faith in the central verities of the gospel. That appeared in every utterance from Mackay, whether by voice or pen. His correspondence, as will appear, was glowing with a white heat. When a student missionary in Ontario before his appointment to China, his intensity never cooled. After his appointment he visited many congregations and felt the chill; it was to his ardent spirit like a cold plunge. They called him an excited young man; he called them "the ice age" of the Presbyterian Church in Canada. But from that day the thermometer began to rise. To letters sent home by him, specimens of which we shall see, and to annual reports of his wonderful work is largely due the improved condition in this land.

His first furlough was taken in 1881, ten years after he had gone forth, not knowing whither he went. His return was expected with much interest, but the effects of that visit far surpassed all expectations. He went through the Church like a whirlwind, and his reception was everywhere an ovation. On that occasion the degree of Doctor of Divinity was conferred upon him by Queen's University, Kingston. His second and only other visit to his native land was made twelve years later. During the intervening years the Church had become somewhat familiar with missionaries and their story, so that the excitement was less intense; yet he never fell one degree in the estimation of the Church which he represented. Although he had never sat in a General Assembly in his life, appreciation was expressed by unanimously electing him to the moderator's chair, the highest honor of his Church.

2. *Social Qualities.*—He could scarcely be described as social. Reserved even among his friends, among strangers he was often silent. He could scarcely be induced to take part in mission or other conferences, even where his influence might have been widely felt. His life work might have been enlarged, had he been able to give the benefit of his personality and experience more freely to other equally faithful, if less gifted, fellow laborers. But he was not so constituted. He had an affectionate nature. He loved in after years to trace the record of the companions of his boyhood. He was an intense Canadian and devotedly loyal to the British flag. Yet he married a Chinese wife, identified himself with the Chinese people and loved them as his own. That universality of sympathy

would have given him acceptance with any people and would have found its way to their hearts. He had a tender, transparently sincere and lovable nature, and he was most loved by those who knew him best.

Off to China.—This was not so easy a matter in 1871, as it is in 1913. There were no through tickets, palatial steamers, obliging agencies nor frequent furloughs. Little was known of far-away China by the ordinary reader, and books were comparatively few. To say farewell to aged parents and other friends was a more bitter experience then than now. Thirty years have wrought a wonderful change. But it had to be. On the nineteenth of October, 1871, he went forth, with no weapons or guides other than the Word of God and his own voice, which are, after all, the two essential weapons in successful warfare anywhere. The Word without the voice God has not largely used, not yet the voice without the Word; but when the living Word is upon lips that have been touched with a living coal from off the altar, we have God's instrument and something is going to be done. Dr. Duff learned that lesson on the way to India, when his Bible was the only one of all his books that was saved from the wreck. Mackay had an interesting use to which to put his Bible on the way to San Francisco, whence he was to sail for Hongkong. Traveling by different railroads he had to negotiate for special rates with each. At Omaha the agent looked at him doubtfully and asked for his credentials. He had none and for a moment was nonplussed, but he quickly thought of the inscription in his Bible, presented by the Foreign Mission Committee at his ordination with its inscription. He pro-

duced that, and it was accepted as satisfactory. Although not in exactly the same way, the Book was ever his defense and plea. He went forth like Abraham, not knowing whither he went, but relying on the words "Go ye," and "Lo, I am with you always." There was absolutely no other confidence, whether in self-defence or to lift men out of the fearful pit, in Christian or in non-Christian lands.

Choice of a Field.—When the Foreign Mission Committee were discussing the field, before Mackay's designation, they had entered into correspondence with different mission boards and, among others, with the Board of the English Presbyterian Church, which had a flourishing mission in South Formosa and in Swatow and Amoy on the mainland. These missionaries cordially welcomed him and strongly urged the claims of the Swatow district. He had no instructions from home and no definite convictions; but he felt some unseen influence directing his attention to Formosa, and Formosa he felt that he must see before a decision could be reached. He arrived at Ta-kow and spent a month with the missionaries there. He learned that, although a prosperous mission had been established in South Formosa in 1865, nothing had been done in the north. Wishing not to build upon another man's foundation, he eventually decided upon North Formosa as the scene of his life work. "In all thy ways acknowledge Him, and He shall direct thy paths." Never was promise more gloriously fulfilled, as the event amply revealed.

Formosa.—1. *The name* means "beautiful," and was first applied by the Portuguese, when viewing the precipitous cliffs and cloud-piercing mountain peaks

of the eastern coast. To Canadians familiar with Mackay's accent and fervid exclamations, "Beautiful Formosa" is a characteristic phrase. His love for the natural scenery of the island was only second to his love for the people and their eternal welfare.

2. *Physical Features.*—Formosa lies off the east coast of China, opposite the Fo-kien Province, and is about ninety miles from the mainland. It is about 250 miles from north to south, and its greatest width is about eighty miles. It is about one-half the size of Scotland. Through the centre of the island runs a mountain range which at its highest point reaches an elevation of 14,000 feet. These mountains are covered at their summits with dense vegetation, of which rattan and innumerable ferns form a striking feature. To the west these mountains sink into a rich alluvial plain, traversed by rivers forming important waterways for purposes of trade and travel. On the eastern side of the island the plain is narrower and is intersected by mountain spurs running out to the water's edge. The streams here are more violent, cutting deep ravines through a bold rocky shore that rises in some places to a height of 7,000 feet, presenting scenery of rare magnificence and beauty. "Domes and peaks and wall-like precipices succeed each other in striking variety. A brilliant verdure clothes their sides, down which dash cascades that shine like silver in the tropical sunlight." The northern part of the island is more varied in character, and it terminates in bold headlands with an occasional harbor, although there are few good ones on the island.

3. *Inhabitants.* — The original inhabitants were Malayan, belonging to the same family as the Filipi-

MACKAY IN A VILLAGE OF THE HEAD HUNTERS.

nos farther south. The Chinese crossed over from the mainland, driving the aborigines back into the mountains and taking possession of their fertile plains. They brought with them their own customs and religion and are an industrious people with unchanged Chinese characteristics. They came chiefly from the province of Fo-kien and are called Hok-los. A few crossed over from Canton Province and are called Hak-kas or Strangers. Many of the aborigines in the eastern plains accepted the Chinese civilization and are called Pe-po-hoans, or barbarians of the plains. In another plain farther south, they are called Lami-si-hoan, or barbarians of the south. The unsubdued aborigines of the mountains are called Chhi-hoan or raw barbarians. A few who are settled among the Chinese in the western plain are called Sek-hoan or ripe barbarians. The social condition of the aborigines is very low. They have savage feuds among themselves and are at perpetual war with their Chinese neighbors, who robbed them of their heritage. A sense of rude justice causes them to attach great virtue to the capture of a Chinese head, and the warrior whose hut is decorated with the greatest number of Chinese skulls is admired by all. They have all the instincts of the hunter and live largely by it, although to a small extent husbandry is carried on, the women doing the greater part of the work.

4. *Formosa Products.*—Coal is very abundant, but on account of the violent upheavals of past ages the strata are so broken and displaced as to make mining operations difficult and unprofitable. Natural gas and petroleum are found in different sections, and sulphur is plentiful and forms an important resource. Cam-

phor wood is abundant, and the camphor industry was once of great value. Tea is one of the principal agricultural products, and rice is so largely cultivated that Formosa has been called the granary of China.

5. *Its Climate.*—The southern half of the island is within the tropics. The rainfall is very great during January and February, but during other months of the year as well heavy rainfalls are common. This great amount of moisture and the tropical sun cause rapid and rank vegetation. Flowers bloom from January to December, and foliage is renewed as fast as it decays. This rapid growth and decay accounts for the deadly malarial fever with which the island is afflicted, and which is so extremely trying to foreigners.

6. *Dutch Supremacy.*—In the fifteenth and sixteenth centuries, colonizing power was in the hands of the Roman Catholic Church. While sometimes the missionary led the way, ordinarily the Church waited until the way was opened by national and commercial considerations. By papal decree Spain fell heir to America, and the rest of the world was conferred upon the Portuguese. After the rise of the Dutch Republic and escape from the tyranny of Spain a new era dawned. The Dutch became the possessors of the world-wide dependencies of the Portuguese, and missionaries were sent by them to look after the religious affairs of the natives, as Governors were sent to take charge of the civil and political affairs. The Dutch were the first to convert theory regarding missions into practice. In 1612 they founded a seminary at Leyden for the training of men who could be sent as missionaries to their colonial possessions.

The Dutch Occupation.—1. *Dutch Missions.*—It was in 1642 that the Dutch East India Company took possession of Formosa, and on the fourth of May, 1627, Rev. George Candidius landed, the first missionary. He entered immediately and ardently upon the study of the language and religion of the natives and laid the foundation of a successful mission. Ten years later Rev. Robert Junius was appointed to assist him, and subsequently thirty other ordained missionaries were appointed and labored for longer or shorter periods during the thirty-seven years of the Dutch occupation of the island. That a great work was done by these good men is unquestioned, although the following quotation from a letter written home to the Classis in Amsterdam suggests a doubtful policy: "Our brother, the Rev. Robert Junius, has baptized in their six villages upward of 5,400 persons; of whom all that are living—with the exception of the young children—repeat fluently the 'Law of God,' the 'Articles of God,' the 'Articles of Belief,' the 'Lord's Prayer,' the 'Morning and Evening Prayers,' the 'Prayers before and after Meals' and the 'Questions concerning the Christian Religion,' which is a catechism Mr. Junius will show to you."

In Ceylon a similar policy was adopted by the Dutch missionaries. They established free and compulsory schools and seminaries for the training of native teachers and preachers, and in the year 1722 they claimed 424,392 native Christians. In the year 1795, when the British took possession and granted freedom on religious matters, the native Christians fell away, so that in 1806 Reformed Christianity became extinct. Such is the result of the use of formulas,

instead of insistence upon change of heart, knowledge of the Scriptures and Christian life and work. Yet many of these men were devout and consecrated, and their contribution to the world's evangelization was great.

2. *The Dutch Expulsion.*—The Ming Dynasty was supplanted by the present Manchu-Tartar Dynasty in 1644. The pirate Koxinga refused allegiance to the usurpers, collected a large fleet, swept the seas and gained tens of thousands of adherents. But the Tartars were too strong for him. He left the mainland and besieged the Dutch in Sakam, which afterwards became Tai-wan-fu, the capital of Formosa. The siege lasted for nine months, but it ended in the surrender of the garrison and the evacuation of the island in 1662. The Church was exterminated, the only trace being a translation of the gospel of St. Matthew in the Formosan language.

3. *Dutch Heroism.*—Hambrock, a Dutch missionary, was taken prisoner with others by Koxinga, who sent him to the garrison with conditions of surrender. His wife and children were held by the pirate as hostages, and he was told that unless he persuaded the garrison to surrender, vengeance would be taken upon the other prisoners. Instead of persuading them to surrender, Hambrock assured them that Koxinga had lost many of his ships and was weary of the siege, and encouraged them to hold out. After the council of war, it was left to him whether he should remain with the garrison, or return with the certain prospect of death. His two daughters, who were in the garrison, clung to his neck and entreated him to remain. He said that nothing but death could come to his wife

and two children if he remained, and unlocking himself from his daughters' arms and exhorting all to a resolute defense, he returned to his captivity. Koxinga received his report sternly and carried out his threat. The male prisoners were slain in a barbarous manner to the number of 500; some of the women and children were slain; others were appropriated by the officers; and the rest were sold to the common soldiers.

4. *A Consecrated Island.*—Although North Formosa was virgin soil, for the Dutch missionaries did their work in the South, yet the island has been occupied and consecrated by the blood of the saints. There was no distinction between north and south in the hearts of these saintly men, who 200 years before had included all Formosa in their prayers and had cried unto God day and night for the salvation of the whole island. It is not, therefore, accurate to credit any man in the nineteenth century with being the first missionary to Formosa. Other men labored, and Mackay entered into their labors. Sowers and reapers shall rejoice together.

Beginning Work.—1. *The spirit* in which he entered upon his work is revealed in a letter written a few weeks after he had fixed upon North Formosa as his field of labor. "I am shut out from fellowship with Christian brethren, yet I am not lonely nor alone. I feel my weakness, my sinfulness, my unfaithfulness. I feel sad as I look around and see nothing but idolatry and wickedness and all the abominations of heathenism on every hand, and, alas! alas! for those from Christian lands. I can yet tell little about Jesus, and with stammering tongue. What can I do? Nothing; but, blessed thought, the Lord Jesus can do all

things. He alone can comfort a poor worm of the dust. Jehovah is my refuge and strength.''

2. *The First Home.*—The only available house had been built for a stable into the side of a hill with the river in front, and for this $15 a month was charged. Two pine boxes with their contents constituted his entire outfit. A chair and bed were loaned by the British Consul, and a pewter lamp was presented by the friendly Chinese. The house was whitewashed, and the walls were decorated with newspapers. Then he settled down to work with the consciousness that, as recorded in his diary, he had been led thither by the Master as directly as if his boxes had been checked for Tamsui.

3. *Learning the Language.*—Every true missionary feels that the best work can never be done without a working knowledge of the language of the people to whom he is sent. Mackay believed that any missionary unwilling to undergo the labor of acquiring the language is a doubtful appointment. During the first month spent in South Formosa he improved his time and mastered the eight tones. His Chinese servant became his first teacher, but he had not been accustomed to such work. Hearing a man making absurd attempts by the hour at imitation of sounds that to himself seemed perfectly simple suggested doubts as to the sanity of his pupil. After a few weeks the servant-teacher suddenly vanished and never again reappeared.

Like any sensible man determined to speak Chinese, Mackay avoided all English-speaking citizens of Tamsui. He cultivated the companionship of boys herding water buffalo, and from them he gathered the vocabu-

lary of the common people and at the same time studied the Chinese character with such indifferent appliances as were at hand. Thus, through constant use of what had been acquired, and the daily acquisition of new words, at the end of five months he preached his first sermon on the text, "What must I do to be saved?" The boys ever after continued to be his friends and loved to recall the experiences of former years. One of them, as he wrote eleven years later, became a student in Oxford College and entered the gospel ministry. Mackay became a fluent Chinese speaker and prepared a dictionary of 10,000 words, twenty copies of which were prepared by the students for their own use. All these copies were destroyed during the French invasion in 1885. The dictionary was afterwards printed and is still of service in the mission.

4. *The Religions of China.*—Next in importance to a knowledge of the language of the Chinese did he regard a knowledge of their religion, in order that he might understand their viewpoint. Professor Max Muller affirms that "no judge, if he had before him the worst criminal, would treat him as historians and theologians have treated the religions of the world." Common honesty demands that a missionary acquaint himself with the religions with which he has to deal. Only then can he do them justice and find common ground. Mackay longed for more "common ground" and made use of what he had. When breaking new territory he often began his address by quoting the Fifth Commandment, which at once commended itself to ancestor-worshipping Confucianists. "There are scattered rays of light in every land, and many beauti-

ful gems of thought." It is the wisdom of the Christian missionary to recognize truth wherever it is found and to show that these fragments of truth are united and perfected and personified in Him who is the Truth and the Life. As soon as he was able to converse with the Chinese, the necessity of this knowledge was apparent. He was visited in his stable-home by literati who contemptuously challenged discussion, and he was compelled to give a reason for the faith that was in him. Many of these Chinese, like the Athenians of old, spent their days in seeking something new, and Mackay spent his nights in mastering Confucian wisdom, that he might put his antagonists to confusion. Not many days had passed before the leading positions were mastered and the literati found it convenient to avoid debate.

5. *The First Convert.*—Among his first visitors was a young, prepossessing and intelligent man named Giam Chheng-hoa. He returned again and again, bringing groups of literati with him that he might hear a full discussion of the merits of the new doctrine as contrasted with their own three religions, Confucianism, Buddhism and Taoism. The literati were repeatedly confounded, and after they had finally withdrawn, A Hoa returned and confessed his conviction that this was the true doctrine, declaring his own determination to be a Christian if it should cost him his life. Mackay had been praying that his first convert might be a young man of suitable gifts for companionship in this ministry. The prayer was abundantly answered. A Hoa proved such a man. He was the son of a poor widow, but had been sent to school until he was seventeen years of age. He had

also traveled on the mainland, having spent six years in Peking, and was thus prepared by former training for the commanding position of influence among his own people to which he afterwards attained. He became Mackay's constant companion and his language teacher, while he himself was being taught geography, astronomy, history and especially the Word of God. A Hoa was not only a loyal friend who on more than one occasion was instrumental in saving the life of his teacher, but he also became an effective preacher. Mackay was heard to say that rarely had he heard Canadian preachers who could influence a Canadian audience as A Hoa could move a congregation of his own countrymen. He is also gifted with sound judgment and has been much used in adjusting differences between Christians and the civil authorities.

Planting Churches.—1. Every convert is expected to be a missionary. That seems to be more noticeably true in heathen than in Christian lands. In Formosa churches have sprung into being through the personal influence of individuals, who have carried the message of life to their friends. The *first out-station* was started by a widow named Thah-so, who heard the Gospel in Tamsui and found in it a balm to her weary soul. Her home was in Go-ko-khi, a village ten miles up the river. She came back, bringing others with her. The interest continued, so that a boat-load would come down the river to attend religious services. They then persuaded the missionary and A Hoa to visit them, and soon the foundations of a church were laid. The prefect of Bang-kah sent a company of soldiers to terrify the natives and stop the work. Tan Phauh, the head-man of the village, a man of generous physique,

who had seen active service on the mainland, and feared not the bluster of soldiers, told them frankly that he was done with idols and was going to live according to the Ten Commandments, which he had pasted on the walls of his house. They then threatened the widow Thah-so, but she held up her hymn-book and declared her purpose to live by that. The soldiers left the village, declaring that the "foreign devil" had bewitched them all. The church was built, and about 150 declared their rejection of idols and their desire for instruction and worship. In this first chapel, A Hoa, the first convert, was the first preacher, and Thah-so, the widow, the first female convert, was his chief helper.

2. *At Sin-tiam,* which lies eighten miles inland from Tamsui, the church was founded through the influence of Tan-he, a modest young farmer who heard the gospel at Tamsui and interested others who came to see and hear for themselves. Eventually the missionary visited the town on a festal day, as it happened, when large multitudes were on the streets. Most of them had never seen a foreigner, and the violence of a mob was averted by an accident which inflicted an ugly wound on a boy's head. Mackay dressed the wound and bound it with his own handkerchief. Immediately the tide was turned; sympathy succeeded hatred, and soon a congregation was gathered and organized. The present church in Sin-tiam is one of the finest in North Formosa. Tan-he, who had become a student, was its faithful pastor until the day of his death. Sometimes mission premises, at first established outside the towns, were destroyed by typhoons, and new buildings were erected within the towns, the

people in the meantime having become more friendly. Thus the work developed and grew, not according to any preconceived or detailed plan, but under the leading of the Holy Spirit.

The Taking of Bang-kah.—1. One of the most thrilling chapters in "From Far Formosa" bears the title of this paragraph. Bang-kah was *the Gibraltar of Heathenism* in North Formosa. It is not only the largest and most important city, but it was also the most determinedly anti-foreign. Foreign merchants had never succeeded in establishing themselves there, although frequent attempts had been made. The authorities of the city had sent emissaries to the surrounding villages and towns, inciting the people against the missionary and his work. Nevertheless the time had come when Bang-kah must be taken. Mackay succeeded in renting a low hovel and placed over the door a tablet with the words, "Jesus' Holy Temple." Immediately the city was in an uproar. The military authorities brought evidence to prove that the site belonged to them, and he had to abandon his claim. He left and after prayer with his students returned the same night and succeeded in renting another place. The mob tore that building to pieces, and even carried away the stones of the foundation. He and his students moved across the street to an inn which was immediately assailed by the mob, when in their extremity the British Consul from Tamsui with the Chinese mandarin appeared on the scene. The Consul demanded that as a British subject the missionary be protected.

2. Mackay insisted upon erecting upon the same site another building, a small chapel which was dedicated

while soldiers paraded the streets to preserve the peace. Seven years thereafter a handsome stone church was built in Bang-kah, with a stone spire seventy feet high, and with rooms for the native preacher and missionary. *Ten years later,* in 1893, when Dr. Mackay was on the eve of returning to Canada, the people of Bang-kah asked the privilege of honoring him by carrying him through the streets of the city in a sedan chair. He recoiled from such a parade, but concluded that, as in the past they had done to him as they chose, he would allow them to follow their own inclination. A procession was formed, consisting of head-men, magistrates and military officials, bands of music, flags, footmen, all that the Chinese conception of glory could suggest, to confer honor upon the man who some years before had defied their authority and had been to them an impersonation of evil. The heathen may rage, but He who sits in heaven shall hold them in derision. The taking of Bang-kah is typical of the determination and courage and faith that pressed on until smitten by the hand of death.

Training of Students.—1. *A Peripatetic School.*—A self-sustaining, self-governing and self-propagating church demands an educated ministry. Mackay from the very beginning began to select the most capable young men and train them for this work. A Hoa, the first convert, was thus utilized, and the number steadily increased until sixty native preachers were employed in ministering to as many native congregations. In the early days of the mission the students accompanied him on his evangelistic trips, and they were taught by the way. Under a tree or by the sea-

THE PERIPATETIC SCHOOL.

shore, or in the chapels, they received instruction in geography, astronomy, church history, anatomy, physiology, etc., but chiefly in Bible truth. Most of these students traveled with him barefooted up the steeps, or through the mountain passes, and across fields and extensive plains. The advent of a procession of as many as twenty students, headed by their teacher, would of itself excite interest in the numberless hamlets and towns through which they passed. After each day's study was over the students had their opportunity of declaring to others the truths which they had been studying for themselves, and an audience was never wanting. After the mission grew to larger proportions and a college had been established, this more primitive method of instruction was largely discontinued and no doubt more continuous and thorough work was done in the educational centre. Nevertheless, there was a charm and romance about these peripatetic days to which Mackay ever looked back with longing affection. Although much was gained, there was a distinct loss when the students became confined within college walls.

2. *Oxford College.*—When at home on his first furlough Mackay's addresses did much to stimulate interest throughout the Canadian Presbyterian Church. The enthusiasm was such that the people of his own county, Oxford, Ontario, presented him on the eve of his return with $6,215, for the erection of an educational institution to be known as Oxford College. It was built under his own supervision at Tamsui, on a beautiful site about 200 feet above the river. It is a commodious building with accommodations for fifty students and two teachers and their families, and

it is supplied with necessary appliances, such as class-rooms, museum, library, and bath-room and kitchen conveniences. The *opening of the College* was a great day in Formosa. There were about 1,500 present. Every European in Tamsui was there. The building was decorated with British flags from the Consulate and customs, and two distinguished mandarins in their sedan chairs graced the occasion. There were many addresses of congratulation, and interesting reminiscences of the struggles and joys of the past were rehearsed. One native preacher spoke almost regretfully of the days when in the class rooms "they had the starry heavens for a roof, the earth and sandy beach and tender grass for a floor, the mountains and seas for the walls of their habitation, the rocks for tables and chapel benches for beds."

Special pains have been taken to beautify the college grounds with a profusion of trees, shrubs and flowers. When it is remembered that flowers bloom in Formosa for twelve months in the year, the possibility of this without great labor or expense is manifest. On the grounds there are over 1,200 evergreens, besides hundreds of banyans and blooming oleanders, and they are surrounded by hedges of privet and hawthorn. Students who have visited Princeton will not forget the old trees and avenues, the campus and all the delightful associations of those beautiful surroundings. Dr. Mackay, himself a student of Princeton, no doubt remembered and was in a measure under the influence of that historic spot, when he labored to beautify this one educational centre in North Formosa. This was not, however, simply to please, but it was regarded as *a necessary part of the college*

education. He found the Chinese deficient in appreciation of the beauties of nature. Even A Hoa, a young man of exceptional natural ability, was quite insensible to the charms of beautiful Formosa in the midst of which he had been born and educated. Mackay beautifully describes how one morning he led A Hoa up the side of the Quan-yin Mountain, 1,700 feet above the sea, and there witnessed the awakening of his dormant powers. A Hoa at first could not understand the motive in making so difficult an ascent. As they stood gazing upon the magnificent panorama of sea and land, and as they sang together the One Hundredth Psalm, an invisible hand touched the eyes so long closed, and he saw. It was to A Hoa a mount of transfiguration, an apocalyptic vision of a hitherto unseen world. Ever after he was an ardent observer and student of the beauties of nature.

3. *Method of Teaching.*—The curriculum of the College included the subjects ordinarily taught in our colleges with the exception of classical studies. The amount of work done in each department was necessarily limited, but so far as it went, it was thoroughly practical and intelligent. The true teacher excites in his pupils thirst for knowledge and enthusiasm for his theme. Dr. Mackay possessed certain important characteristics for a successful teacher. He was always animated and impatient of dullness in the class-room. Weariness was relieved by change of subject, and often in the peripatetic classes of early years they would scatter and collect specimens of rock or plant or insect, or amuse themselves like children for a time, and then return to their studies refreshed. Sleepiness was an unpardonable sin in college work. He was

perpetual and inexorable in review. Simple memorizing was not enough. The subject must be understood. This was discovered by cross-examination and drill. The expectation of such minute and daily examination kept the students up to work in readiness for what was to come. He attached more importance to the cultivation of memory and recitation in the class-room than is usual in colleges. Large sections of the Old Testament and the New were memorized. In early years two hours each evening during the session were given up largely to recitation. Women and girls from the Girls' School came into the college hall and occupied the centre seats. The students sat in seats along the sides of the hall, and before that audience the students acquitted themselves as best they could.

Sometimes a debate was the *program of the evening,* at other times, a student or a Bible-woman would recite the whole of the Shorter Catechism. Some of the students could recite the whole collection of Psalms and Hymns in use in the mission. He recognized that many highly educated ministers failed because they could not deliver their message effectively; the public would not listen to them. Hence he insisted upon the importance of correct speaking, readiness and self-possession before an audience. Unhappy mannerisms or affectations were mercilessly exposed and corrected, and both teacher and students took part in criticising such class-room performances.

Special mention needs to be made of *his museum* as an educational factor. Nowadays in college work text-books are becoming of less and less consequence. The laboratory and quarry and dissecting room and archives are taking their places. The student must

OXFORD COLLEGE.

do independent work and develop his own individuality. He ought not to be an echo of any man, however great. That was the use Dr. Mackay made of his museum, which is one of the finest collections in the East. The microscope was in constant use, and the hidden wonders and beauties of the works of God, whether in stone or shell or insect or plant, were thus disclosed. Every student was constantly looking out for new things, which not only added to the museum, but also cultivated in himself the capacity for seeing the world about him, which so many have never seen.

4. *Music.*—He was not trained in music, but had a passion for it. In youthful days he labored diligently to learn but without much success. In this respect he was not unlike D. L. Moody. There was music in his soul, and he loved to hear other voices give expression to it. In College classes exercises were frequently relieved by the singing of hymns. When surrounded by an enraged mob, he and his students would lift up their voices in the words of the old familiar paraphrase,—

> "I'm not ashamed to own my Lord,
> Or to defend His cause,"

which would thrill their own souls with new strength and overawe their foes. At the bedside of the dying, he sang hymns of joy and faith and victory, in which the suffering saint often joined and during the singing of which sometimes the spirit took its flight. He took full advantage of the Chinese fondness for music as a means of imparting gospel truth. Evening hours were spent in the chapels teaching the people to sing gospel hymns, much after the fashion of sing-

ing-schools in rural communities of Canada a generation ago. "The Devil can't sing; prayer and song and work will keep the Devil at bay," said John Stuart Blackie.

"The Devil remains a stranger
To breasts that teem with song."

Certain it is that music finds little place in heathen worship. It is a Christian grace, the natural expression of the joy of the gospel.

MACKAY'S MARRIAGE.—1. *A Dutch View.*—Rev. G. Candidius, when pleading in 1628 for the appointment of another missionary to Formosa, wrote: "He should bring out a wife with him, that he may escape the snares of Satan and may with his family be unto the people as a mirror and living example of an honest, virtuous and proper life. But for several reasons a much better arrangement would be for him, being unmarried, to take to wife one of the native women. It would also be very expedient, were ten or twelve of our countrymen to take up their abode in the island—persons of good and virtuous conduct not without means and inclined to marry the native women of the place. These would be the magnets that would attract the whole country; and in this way the undertaking would succeed and God would grant his blessing thereon."

2. *Dr. Mackay's Argument.*—While he did not advocate the latter suggestion regarding colonization, with the former he agreed not only in theory but in practice. He wrote home in December, 1877, to the Committee: "I have been for a long time grieved at heart to see the women here despised and left within their homes,

whilst husbands and brothers attend services. I have pleaded and prayed and wept. Sometimes amongst 200 hearers only two or three women are present. Such being the case, after long and prayerful consideration, I have determined, God willing, to take a Chinese lady to become my helpmeet, and labor for these perishing thousands. She is a young, devoted, earnest Christian who will, I believe, labor until death for the salvation of souls. My great motive in this is that I may be more instrumental in the salvation of souls. I cannot reach that class myself, and as I believe that Chinese and Canadians are alike in the presence of our Lord, I act accordingly. It matters nothing to me what some people may think, if I can only win more souls, and I think I can. Brother R. just sent me a note saying there are 'charming ladies in Canada, one of which would come out as my helpmeet.' I am not thinking about 'charming ladies.' I am thinking how I can do most for Jesus. This is a trying climate for foreign ladies. A foreign lady cannot live in the chapels in the country, and she cannot reach the women by living in the port. This lady can go from chapel to chapel and thus gather perishing souls."

Men have criticized his action but all will admire the consecrated purpose of his life. In May, 1878, he was married by the British Consul at Tamsui, to Tui Chhang Mia, a Chinese lady who proved equal to his expectations. She was a devoted and loving wife and helper until the day of his death. He never found occasion to regret his unusual and independent action.

3. *The Wedding Trip.*—Immediately after his marriage he returned to the country to visit the stations

GEORGE LESLIE MACKAY AND FAMILY

with his young bride. He wrote: "At every station women who never entered the chapel before attended and listened as she, sitting amongst them, told the story of redeeming love. Women who had formerly attended but seemed afraid to come forward, now took their places confidently by her side. Having visited all the northern stations except Kelung, we started south and arrived at Liong Lik drenched with rain and with blistered feet. On the following day we were again overtaken with pouring rain. Mrs. Mackay was blown off the chair in which she was borne and the men who were carrying her were prostrated beside the muddy path. We reached a chapel in the evening and it was ample compensation for our slight inconveniences to witness such prosperity in the work. In the evening quite a number of women were present, and after worship Mrs. Mackay spent an hour in teaching them to sing several hymns. We travelled over beds of burning sand and under scorching sun. Mrs. Mackay went from house to house exhorting the women to attend the service, and the result was gratifying." The heavy rains swelled the mountain torrents, and they had to cross several such streams in order to reach their destination. The first two were easily waded, but they barely escaped being carried away in the third. Having finished their visitation of the churches, they returned from a notable wedding journey which left memories more precious than such trips usually do.

Girls' School.—Religious interest excited among the women led to the erection of a school building for their education. The Girl's School stands beside the College at Tamsui within the same grounds, and the

PUPILS ON THE LAWN OF THE GIRLS' SCHOOL, TAMSUI, FORMOSA.

GROUP OF DISPENSARY PATIENTS, TAMSUI, FORMOSA.

two buildings are of equal dimensions. Social conditions in Formosa would not allow young women to leave their homes and reside in a boarding school as in America, but when accompanied by a senior relative it is quite proper to do so. There are therefore in the school married and single women, both young and old, prosecuting their studies together. Sometimes the husband is a student in the College and his wife a pupil in the Girls' School at the same time. Mrs. Mackay, assisted by two matrons, took charge of the school, and the progress made was sometimes phenomenal. One girl in a single month learned to read the Bible in the Romanized colloquial with considerable fluency and correctness. Many in attendance are the daughters of preachers and elders, and they have become valuable helpers as wives and workers in the churches. At certain periods in the history of the mission from thirty to forty women were employed as Bible women, but the unsettled state of the country for some time made it necessary to discontinue such service.

The French Invasion.—1. *In Formosa.*—In 1884 war broke out between China and France over a boundary line in Tonquin. The invasion of Formosa by the French was the occasion of much suffering and loss to the Mission. Chinese hatred of all foreigners immediately asserted itself, and the missionary and his converts were in the public mind associated with the French invaders. As soon as the first shot was fired, bands of looters, who had nothing to lose, persecuted, tortured and robbed defenceless Christians. Many were slain, refusing to purchase deliverance by denial of their Lord. Many chapels were destroyed

and everywhere the derisive shout was heard that "the mission was wiped out." At one station, Tao-liong-pong, the chapel was demolished, a huge mound was erected with the debris, which was plastered with mud, and upon it was inscribed in Chinese characters the epitaph, "Mackay, the black-bearded devil, lies here. His work is done." The labors and anxieties of this invasion brought on a severe illness. When Tamsui was besieged, all foreigners were asked to go aboard a British man-of-war, with their families and valuables, for protection. This Mackay declined to do. His converts were his valuables, and he would suffer and, if need be, die with them. Later his wife and children, and Mr. and Mrs. Jamieson, associates for a time in the mission, went to Hongkong, but he remained behind.

2. However, an acute attack of cerebral meningitis, during which his life was despaired of for a time, made a change necessary. He boarded the steamer Fukien to take the round trip to Amoy, but before his return, Tamsui was blockaded and he was shut out. He had to remain until the following May *in Hongkong.* Letters written at that time were full of lamentations on account of enforced absence from his beloved church in its time of trial. He wrote: "I know I could render little assistance, that chapels are levelled to the ground and work suspended; that many converts have been plundered and slain; that my presence might only excite deeper hatred; but O, to be there and die, if need be, with the poor people for whose salvation I have had the privilege of laboring so long! It makes me tremble to think of Romish priest-craft in dear beloved Formosa, should the

French take possession and hold it." During this enforced absence he was not idle. Two of his students were with him, and their studies were continued. This was a comfort in the midst of those days, which he described as the most trying of all his experiences in Formosa.

3. *In Captivity.*—After the blockade was raised and he was allowed to return to Formosa, preparations were made to visit the churches on the east coast. Armed with a letter from the British Consul to the Commander-in-chief of the French forces, and accompanied by two preachers, A Hoa and Lap-Sun, he proceeded to Kelung. There were 8,000 French soldiers at Kelung, and they were harassed by twice as many Chinese troops who were drilled by German officers. The French mistook him for a German spy, and he and his companions narrowly escaped being shot. The soldiers blindfolded them, led them through the lines and sent them on board a man-of-war. As soon as he was identified, courteous treatment was extended, and the next morning they were set at liberty. They then proceeded to visit the afflicted churches in the Kap-su-lan plain and rejoiced to find that suffering only bound them more closely to Jesus Christ.

Building Churches.—1. As soon as the war was over, he presented claims amounting to $5,000, as indemnity for damage done to mission property. Without reference to Peking or investigation, these claims were allowed and the money paid. The problem now was, how best to spend so large an amount. "I could with that amount build two dozen fragile churches," he wrote, "or one dozen ordinary churches, or one-half dozen strong and artistic churches." He decided

upon the latter course, set to work and in less than three months finished *three splendid churches of solid stone* with a stone wall around each, at the three principal stations, Bang-kah, Sin-tiam and Sek-khan.

2. These churches have towers and spires of solid masonry from seventy to eighty feet high, with the British flag and burning bush in stucco on the spires. They are conspicuous buildings in these towns, and cannot be hid. *But why spend money on spires.* This action was questioned by neighboring missionaries in South Formosa. His reply was that, in the first place, the heathen were thus convinced of the folly of destroying the former buildings, when they saw better ones spring up in their places; secondly, they gave visibility to the church of Christ and impressed the heathen with a sense of permanence; thirdly and chiefly, they refuted the Chinese superstition called *feng-shui,* which means an indefinable something that they think will be disturbed if a building rises above the regulation height of surrounding buildings. These spires pointing heaven-ward, overtopping heathen temples and no disaster resulting, are perpetual and unanswerable refutation of this absurd superstition. Of the sixty churches in the mission, only six were of this durable and, to the Chinese, imposing style of architecture.

Labors Abundant.—1. His energy and *powers of endurance seemed almost preternatural.* While superintending the work of 200 men, employed on the erection of these churches, he dispensed medicines to hundreds, preached daily, taught the students at night, and in the three months traveled 1,600 miles on foot.

In addition, during these three months he repaired two other chapels and opened another new station in a large town.

2. *His Defense.*—In 1881 the funds of the Committee were low, and a letter was sent to him advising the utmost economy. He was evidently annoyed and wrote in reply: "I thought I was exercising economy to the utmost of my ability, perhaps beyond it. I put up three strong churches in as many months, followed by three more in about the same time and one more in exactly one month. I worked as a laborer, traveled as a coolie under sun and rain, carrying on and superintending this work, working at night so as not to interrupt teaching, guiding and supervising the whole mission. I thus saved the mission by actual computation about $3,000. *All for Christ.*"

A member of the mission at that time, perfectly familiar with his methods and work, wrote that during these three months he traveled daily over twenty miles, never using a chair because that would increase expense. The same writer, in speaking of his versatility and resourcefulness, stated that when toiling outside all day, building chapels, he was in the habit of giving the students, in the course of a few hours at night, as much as kept them busy during the following day. Not only were the students in attendance at the College led through systematic courses of study and kept steadily at work for months, but preachers scattered over the field were also kept at work. They regularly sent the results of their labor to him, and he personally examined them. Natives who had been his companions for many years expressed amazement at his resourcefulness.

A Hoa, who had been Mackay's companion for sixteen years, according to this correspondent, stated that although he had often heard him choose the same subject, he had never known him to give the same address twice. His teaching from the living Word was living, always nourishing,—newly beaten oil, of which his hearers never wearied. Busy from daylight to dark, with patients, converts from the country, correspondence from the stations, mandarin cases and a thousand and one other things, when did he make his preparation? Much of it was made when others slept. He required but three or four hours' sleep out of the twenty-four. Foreigners in port often made their way to his house, and letters appreciative of such visits were received from distant parts of the world. Such appreciation came from those who knew him and his work at short range.

Times of Refreshing.—1. He wrote on the thirtieth of March, 1883: *"I am on the east coast, four days' journey from Tamsui. Fully* 1,000 *have thrown away their idols and wish to be taught Christianity. I have dried my clothes before fires made of idolatrous paper and idols, and employed three men to carry other idols to my museum in Tamsui. I never passed through such experiences. Hallelujah! Blessed be God, Jesus reigns! O, the scenes of these days!—Now I am ready to depart. I have seen the glory of God!"* A few weeks later came from him the following cablegram, "One thousand aborigines threw idols away." Some weeks later he wrote: "My cablegram was below the mark. Upward of 2,000 have thrown away their idols and wish to follow the Lord of Hosts. I

am just back from that region. What a scene! What an outburst when they sang,

> "How sweet the name of Jesus sounds
> In a believer's ear."

"In a village of upward of 200, every soul wants to be a Christian. Every house is cleansed of idols. Another village of 300 came out as a body. They sang sweet hymns late into the night. Most of the people have to work hard for a living. One village will give 150 days' labor, another 100 days', etc., to help in putting up chapels. I sent nine of the older preachers to work among them."

2. In March, 1886, he spent with A Hoa ten days on the eastern coast. He wrote: "We visited eighteen stations. A typhoon destroyed several churches. I preached mostly in the open air under a burning sun. We baptized 1,138—all converts who would have been baptized sooner but for the French invasion. We ordained thirty-eight elders and forty-two deacons." These trips to the villages were his chief delight, as can easily be imagined, and they were as frequent and prolonged as College and other duties permitted. One visit was paid to *points on the eastern coast,* where he had never been, but from which he had an invitation of twelve years' standing. The military officer provided a pony, "which was plump if not fiery," with the usual string of bells. On this he rode for a week, visiting the whole plain and preceded by an official groom. He found many of the villages ripe for decisive action. Multitudes were assembled to hear him, and he challenged them to give up their idols there and then. Boys were sent around with baskets to

gather up their idols, mock money, incense sticks, etc., for a bonfire. They vied with each other in kindling the pile. One chief took special delight in poking the burning objects of worship, while roars of laughter followed the pulling out and holding up a blazing goddess of Mercy. An idol temple, which had been built by themselves at a cost of $2,000, was handed over for Christian worship. That day about 500 idolaters cleansed their houses of idols and began the worship of the true God. No wonder that beautiful Formosa was dear to his soul and that such scenes were cherished memories! But he fully recognized that the work was only begun when the idols were destroyed. Hence the importance of a ministry that could build these converts up in faith and holiness, and to the development of such a ministry his best days were devoted.

Medical Work.—1. *His Preparation.*—Before Mackay's theological studies had been begun, he had spent some time in the study of anatomy and physiology. His medical studies, it is true, were very incomplete, but they proved of great service in the mission. The long experience of thirty years in the midst of a trying climate and much sickness could not fail to result in considerable skill, especially when the missionary was a devoted student of books as well as of men. Malaria is so prevalent in Formosa that it is not an infrequent thing to find whole families prostrated at the same time. He himself was a victim of this dread disease. Dr. J. B. Fraser, who was associated with him for a few years, states that he saw Dr. Mackay delirious, while his perspiration was so profuse as to be literally dropping through the mat-

tress on which he was lying. He frequently hoped that science would discover such an antidote for malaria as vaccination is for smallpox.

2. *Practice in Hospital and Homes.*—In such distressing conditions and in the presence of the crudest, most absurd, as well as most painful and injurious treatment of native doctors, it was but natural that he should begin to use what knowledge of medicines he had. This practice developed into a hospital at Tamsui, where tens of thousands were helped and healed, very many of whom were won for Jesus Christ. But he felt that there was a special advantage in ministering to the afflicted at the stations and in their homes. The hospital treatment came to be regarded as a right and placed the patient under no special obligation to the mission, but Mackay's voluntary attendance in chapel and home won sympathy for the mission, and for the gospel that heals the greater malady.

3. He recognized the danger of developing quackery. In Chinese missions on the mainland it is not uncommon for young men who get some knowledge of drugs to abandon the mission and become medicine vendors. Notwithstanding this danger, and on account of the impossibility of overtaking the work at so many stations, he *instructed his students* in the use of fifty of the most commonly used remedies and with very satisfactory results.

4. *Lay Dentistry.*—Malaria causes toothache, which he found to be so common and distressing that he soon extemporized a forceps and gave relief. This grew into a regular part of his mission work. The forceps and the Bible went together. He and his students would take their stand in an open place, ex-

tract teeth and then preach the gospel. He is said to have extracted about 40,000 teeth during his lifetime and to have become exceedingly expert, having secured the most modern and approved appliances in the market. It not only attracted attention but gave relief to great suffering and won attention for his message. This was a new departure and as usual won more or less ridicule elsewhere, but he had the courage to be odd, and the results justified the method.

Spiritual Power.—1. *Prevailing Prayer.*—There lived in Pang-kio-than the richest man in North Formosa, worth $10,000,000, but a lawless tyrant. He made his wealth by defrauding the poor, and kept several hundred soldiers for self-defence. He lived in luxurious grandeur, but he had every entrance to his house and grounds barred. A prisoner in a palace, the beggar at his door was a freer man than he. He had accused Mackay at one time of building a chapel on part of his property, but before the British Consul he was beaten in his contention by the hated and despised barbarian. He was greatly indignant and ordered his tenants to discontinue attending at the chapel. Some refused obedience; they gave up their lands and followed Christ. Some years later in reporting a visit to, and cordial reception by this rich man, Mackay adds: "*I have gained every point I asked God since I landed here. I longed to see this town occupied; now it is. I longed for a substantial hospital, and we have it. I asked for a chapel in Bangkah, and it is built. I prayed for all the cities; every one has a place of worship. I asked for a college; it stands yonder. I pleaded for the east coast, and there are many churches there. Every hamlet has*

been visited. There are no 'regions beyond,' no strongholds to conquer. The people are yet to be won, but we shall not weary. Beloved Formosa will be under the blood-stained banner.'' Mackay had found the key to the missionary problem.

2. *Communion of Saints.*—In reporting the number of converts and the state of the mission, he did not forget those who had finished their course. They were still his, and he loved to relate the story of their lives and their triumphs in death. In 1882 he wrote: ''When I was in Canada, eight baptized members went home singing glory, glory, glory,. forevermore. I am now sitting within a stone's throw of two graves. In one lies a dear young man, the son of an elder, and in the other a young man I have frequently alluded to. I stood an hour over his grave recalling the past. When four thousand savages in the city of Bang-kah pulled down our chapel and threatened our lives, he stood at my side without flinching. I remembered the mark of redhot iron on his forehead. There is no mark now but the mark John saw on the forty and four thousand on Mount Zion. I can point to saints above who have triumphantly entered within the veil, as well as to converts in North Formosa.'' In 1884 he wrote: ''Another convert gone home! For eight years he lay in prison under a false charge. I have bundles of letters written in his cell. During these eight years amid insult, hunger and torture he trusted in the Lord Jesus, exhorting the prisoners to repentance. God be praised.'' Nothing was lost. He endured as seeing Him who is invisible, and the white-robed multitude as well.

The Japanese War.—1. During the Japanese war in the years 1895-1896, the Formosan Church again passed through the furnace. Many Christians suffered martyrdom, not because they were disloyal to the Japanese Government, but because they were misrepresented by the Chinese officials. The mission suffered by death and removal a loss of about 700 members. During the greater part of that war Dr. Mackay was in Canada on furlough, the Rev. Mr. Gauld being in charge of the mission. After Formosa became a Japanese possession, Dr. Mackay wrote: "Seeing *the Japanese flag*—a rising sun—floating on every hand, I often think of the time when the Sun of Righteousness shall arise and make this island, so full of natural beauty, a place where the Church of God shall shine with all the glory of our glorious and glorified Christ."

2. His long experience of Chinese officials made him hopeful as to Japanese influence in the mission, although certain disadvantages immediately appeared. The introduction of the Japanese language into schools, and a greater stringency in hospital administration caused both schools and hospital to be temporarily closed. On the other hand, the change of Government broke through the wall of Chinese conservatism and made a *change of religion easier*. It was formerly regarded as an act of disloyalty to China to abandon the national religion. Now hatred for the Japanese induced friendliness to the religion of the foreigner. The Japanese can themselves appreciate the catholicity of Christianity better than the Chinese could do, and they are not so disposed to put needless obstacles in the way of the mission. To them the beneficial re-

sults of Christianity are apparent. Hence, after the immediate confusion arising from the war and an unsettled government passes away, it was believed that the conditions would be more favorable to Christian work and to the extension of the cause of Christ.

The Martyr Spirit.—Mackay has been charged with heedlessly exposing himself to danger and seeking martyrdom. The taking of Bang-kah has been so interpreted. But the instinct of self-preservation was in him, as in most men, strong enough to escape death when it can be done without disloyalty to Christ. Yet "the spirit of martyrdom has been woven into the history of the Church." Krapf said, "The victories of the Church are won by stepping over the graves of her members." Judson expressed the same thought: "Suffering and success in service are vitally linked. If you suffer without succeeding, it is in order that some one else may succeed after you. If you succeed without suffering, it is because some one else has suffered before you." Christ said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." The martyr spirit is the true missionary spirit. No man is fully equipped as a missionary who cannot do the work assigned to him regardless of suffering or death. Mackay took exposure and toil cheerfully, not because he was insensible to suffering, but because in so doing he believed that he was walking in the footsteps of Jesus Christ. He also recognized, and had many illustrations of the fact, that fearlessness in dealing with a foe is the best weapon of defence.

The End.—1. *His Translation.*—The last chapter in Dr. Mackay's life is quickly written. In September,

TOMB OF DR. MACKAY, ERECTED BY HIS STUDENTS.

1900, he went to Hongkong for treatment of what was supposed to be ulceration of the throat, and for a time it seemed as if the treatment might prove successful. These expectations were not realized. The malady soon appeared to be malignant and developed so rapidly as to reach a fatal issue on the second of June, 1901. On that day a cable message thrilled the Canadian Presbyterian Church with the intelligence that the great missionary was dead. In the delirium of the last days his mind was still upon his work. He rose during the night, escaped from his home to the college and sat in his chair, to conduct, as he supposed, an examination. He was but in the prime of life and in the vigor of his days. It was but natural that he should reluctantly lay down a work that he loved so well and in which he had such unfailing confidence.

2. *Post Mortem Influence.*—His last message to the Canadian Church was the following: *"Will Formosa be won for Christ? No matter what may come in the way, the final victory is as sure as the existence of God. With that thought firmly fixed, there will be but one shout, 'And blessed be his glorious name for ever, and let the whole earth be filled with his glory, amen and amen.'"* The demonstrations of sorrow on the part of the native Church were unaffected and pathetic. He had spared nothing in their behalf. They understood his life, appreciated his worth and recognized the irreparable loss. At Tsui-tung-kha the church had been recently destroyed by earthquake, and at the suggestion of the Rev. Mr. Gauld, a "Mackay Memorial Church" has been erected in its place. It is a united effort, entirely built by the Church in Formosa, and it is such an expression of

affection as would probably be most appreciated by Dr. Mackay himself. There are several memorial churches in the mission. One is to the memory of his father, George Mackay, built by the native preachers and members in 1884. Others are called the "W. C. Burns Memorial Church," the "Elizabeth Machur Memorial Church" and the "James Memorial Church." He believed in so practical a method of cherishing the memory of the departed. But he could say with the apostle, "Ye are my epistles"—a spiritual temple that earthquakes cannot destroy, that will abide eternally in the heavens.

His Colleagues.—Notwithstanding the fact that this is a sketch of Dr. Mackay and his work, it is proper to state that others were associated with him for longer or shorter periods and made their contributions to the Church in that island. Rev. J. B. Fraser, M.D., was appointed in 1874 and because of family affliction retired in 1877. Rev. K. F. Junor, M.D., was appointed in 1878 and retired in 1882, because of personal affliction. The Rev. John Jamieson was appointed in 1882, and died in 1891. The Rev. W. Gauld was appointed in 1892, continued to be the colaborer and devoted friend of Dr. Mackay throughout the latter years of his life, and was his tender and sympathetic comforter in death. After the removal of the senior missionary, Mr. Gauld assumed entire responsibility and has since administered the mission with remarkable firmness and prudence.

Rev. Thurlow Fraser, B.D., a student volunteer of Queen's College, Kingston, was appointed in the year 1902. Mr. Fraser's student career and service in the home mission field gave promise of a strong and

effective ministry. His aptitude in acquiring the language and the enthusiasm with which he entered upon the work of the Mission seemed to justify such high expectations. But the failure of Mrs. Fraser's health compelled their return to Canada in 1904, much to their own disappointment and the disappointment of the Church in Formosa.

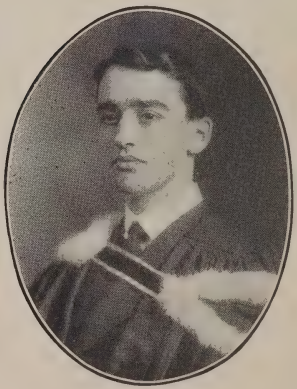
In the year 1904, the Rev. J. Y. Ferguson, B.A., M.D., was appointed to take up the medical work which had been suspended since 1882, when Dr. Junor retired from the Mission. Few doctors have been called upon to do medical work in more inadequate premises. The building was small, old and dilapidated, damp and in undesirable surroundings. Nevertheless, Dr. Ferguson cheerfully entered upon his duties whilst silently but confidently expecting that more suitable equipment would come by and by. In the meantime new commercial conditions had arisen that raised the question of location for a new hospital when it did come. When Dr. Mackay went to Formosa, and until his death, Tamsui was regarded as the chief harbor on the north of the Island, notwithstanding the fact that there is a bar at the entrance, through which shipping was seriously delayed. In order to avoid that delay the Japanese made Keelung, on the north-east coast, the chief sea port, thus sidetracking Tamsui and destroying its commercial prospects. Taipeh, or Taihoku, the capital of Formosa,* lies about fifteen miles south of Tamsui and has a population of about 300,000. It is connected by railway with Keelung to the north-east, with Tamsui to the north and with the southern parts of the island.

*See map on cover.

CANADIAN STAFF IN FORMOSA, 1912.

DR. AND MRS. GRAY.

MISS ELLIOTT.



MR. DOWIE.

It was deemed advisable therefore to transfer medical work to Taipeh as more central and accessible to the people. This was done, and a modern, up-to-date building, called the Mackay Memorial Hospital, was dedicated, December 26th, 1912, amid great demonstrations of joy on the part of missionaries and Chinese, Japanese officials and foreign visitors participating in dedicatory services.

Better hospital equipment and enlarged service involved additions to the staff, which happily were immediately available. Miss Isabel Elliott, a trained nurse and graduate of the Presbyterian Missionary and Deaconess Home, arrived in November, 1912, and Mr. A. A. Gray, M.D., arrived in January, 1913. Both were in time to take up the work with the opening of the new hospital, and to relieve Dr. Ferguson for furlough, which was overdue.

The Rev. Milton Jack, M.A., B.D., was appointed in 1905, and has devoted his energies to the training of men for the ministry in Oxford College, which institution is also inadequate to the larger requirements of the Mission. A new Theological College will probably be erected in Taipeh near to the Memorial Hospital, thus bringing the students into touch with the larger population, and opportunity for evangelistic activities.

The Rev. Duncan MacLeod, B.A., appointed in 1907, has devoted himself ardently to evangelistic work, which he rightly regards as the most urgent and directly fruitful of all missionary agencies. He earnestly pleads for the further additions to the staff of at least three more men who will give themselves unreservedly to evangelism. The Gilan Plain on the

eastern coast, is one of the most beautiful, as well as most fertile districts on the whole island. It was there that Dr. Mackay witnessed the most signal triumphs of the Gospel. The territory is extensive enough and remote enough, and the population dense enough to justify a medical missionary and hospital, and at least one evangelist.

The aborigines in the mountains, numbering about 120,000, are now becoming accessible through Japanese conquest and administration. Their long and heroic struggles against the encroachments of both Chinese and Japanese prove them to be possessed of extraordinary courage and strength of character. They are worth saving, and may prove to be to Formosa what the Highlands of Scotland have been to the world.

The development of the public school system under Japanese administration makes it necessary to raise the standard of education for the ministry. To that end a Middle School is about to be opened, and Mr. George W. Mackay, M.A., son of Dr. Mackay, the founder of the Mission, has been appointed to take charge of it. Mr. Mackay was appointed in 1912, after having graduated in Clark University. The Chinese language is his mother tongue, which gives him great advantage over other missionaries who have to labor for years in mastering a language so difficult to acquire.

Taipeh, the capital, has become a student centre, and it was urged by the missionaries that some provision should be made for their spiritual needs. In response to that appeal, Mr. K. W. Dowie, B.Sc., B.Arch., a graduate of McGill University, was ap-

pointed in 1913. Mr. Dowie, besides having aptitude and experience in work amongst young men, graduated with distinction in Science, and will be able to make a large contribution to the work in the Middle School, when that stage in development is reached.

There has been corresponding development in the work on behalf of the women of Formosa. The Girls' School has been strengthened by the appointment, in 1905, of Miss Janie M. Kinney, B.A., a graduate of Dalhousie University, as principal, and Miss Hannah Connell, as associate teacher. The girls are led through courses of study along lines somewhat parallel to similar schools in our own land, and with as satisfactory results. The Chinese student can compare favorably with the students of other lands in all departments of study or work. Already that has been abundantly proved, although they have been only so recently brought within reach of Western enlightment and opportunity.

Alongside the Girls' School another school has been opened for women who can spare from home duties the time for partial training, although unable to take a full course as the girls do, in the Girls' School. A considerable number of women are eager to take advantage of this course and are becoming useful helpers amongst their own people. Besides this educational work, there is opportunity and need for evangelistic work amongst the women in all communities throughout Formosa. The work is great but the laborers are few. Miss Mabel G. Clazie was appointed in 1910, and Miss Lily M. A. Adair in 1911, to share in this work amongst women. Still the Macedonian cry

comes over the waters from Formosa as from other lands, that have as yet caught but the first rays of the coming morning. Who will give the prophet's response, "Here am I?"

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